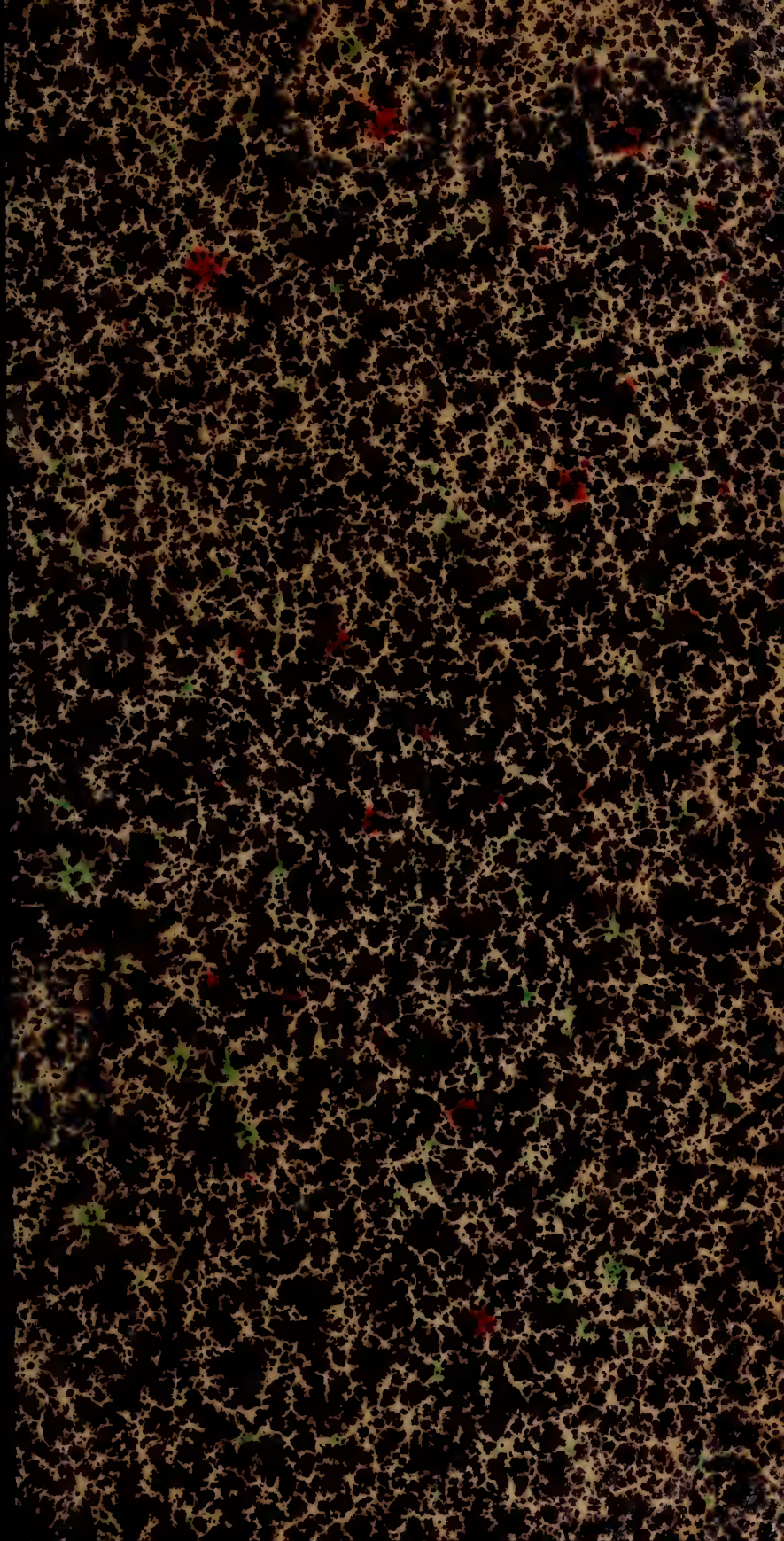

RESERVE
STORAGE

The Missionary Herald

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THE Relief Expedition to Turkey is on the way. The Commission sailed from New York, January 4, for England. After conferences there with government officials and other public men who are disposed to aid the undertaking, they will go to Paris for similar interviews; thence to Rome; from there they plan to cross Europe, perhaps by automobile, to Constantinople. The Commission as finally constituted included four men of the American Board: Dr. James L. Barton, the chairman; Prof. Edward C. Moore, of Harvard University; Pres. J. H. T. Main, of Grinnell College; and Dr. W. W. Peet, of Constantinople. The other members of the Commission, as reported, are Mr. Arthur Curtis James and Mr. Harold A. Hatch, of New York. Dr. George H. Washburn, son of the long-time president of Robert College, who is in charge of the medical arm of the relief expedition, was also of the party.

Modern Crusaders

Following the Commission, the first of the naval transports to carry relief workers and supplies sailed from New York, January 19, and the second on January 24. Naval rules prevented the taking of women on these boats, and somewhat disarranged and delayed matters. It is promised, however, that the War Department will provide a transport which will take women also as far as a French port, if arrangements can be made to trans-ship from there to Turkey. It is hoped that by the last of January this route may be open, and so the entire relief party be dispatched. On the boats already gone there sailed forty-five men, six of them missionaries of the American Board, rejoicing at the prospect of getting back to work in the land and among the people they deeply pity. When all the missionaries who are planning to go are provided for, there will be more than fifty returning to their fields, to relieve those who have been hard beset through these years of war and who sorely need a change of scene and surrounding.

IT fairly takes the breath away to consider what is being attempted by the American Committee of Relief in the Near East through this expedition. To enter a land so torn by war; depopulated, desolated; with towns and villages demolished, fields lying untilled, work animals destroyed; with the dreadful wreckage of battles and massacres, deportation and pillage visible on every hand, is enough to dismay the stoutest heart. A recent cable message from Mr. Woodley, of Marash, reported that of the 5,000 Armenians who had returned to Aintab out of a former population of 31,000, and of the 6,000 who had come back to Marash of the former 20,000 Armenian inhabitants, many had found their homes deliberately demolished, their shops ruined, and their churches used as latrines. The children were naked in the streets, and the Turks still threatened.

A Colossal Adventure in Neighborliness

In such a situation, amid the disorder of government and disintegration of communities, to seek to reëstablish homes and industries, to repatriate hundreds of thousands of refugees, who have been driven far from their familiar places, to provide care for the destitute thousands of orphans, to establish hospitals and to set in operation medical service for all

the diseased and debilitated sufferers from cruelty and want, to inspire hope and rouse to renewed action those who have sunk into despair, and to do this over vast areas of country where means of transportation, always limited, have now broken down, and where bands of freebooters and brigands lurk along the highways of travel, is a task that might well seem impossible. Yet this is what is being attempted, with both courage and caution, by the backing of generous America and the counsel and support of many of America's most representative men.

If the expedition succeeds to the full measure of its program, it will be a modern miracle; if it accomplishes a half of what it is undertaking, it will mean the saving of a race and the restoring of a blighted land. In any event, it is a superb adventure in neighborliness, the parable of the Good Samaritan wrought out on a gigantic scale.

World's Peace Conference at New Haven

THE twenty-sixth annual session of the Foreign Missions Conference of North America, which was held at New Haven, January 14–17, did not attract so much attention as the Peace Conference now sitting in France; but it dealt, though in another way, with many of the matters that are being considered in the latter assembly, and it wrought even more fundamentally for the permanent peace of the world. For foreign missionaries are, after all, the great peacemakers between the most widely separated, unlike, and menacing nations; and the missionary enterprise carries everywhere it goes a culture that makes for righteousness and good will, the two eternal foundations of peace.

Meeting at this tense and challenging time, the New Haven Conference was inevitably of the highest order. Attendance was large and eager. At the first session the assembly room was crowded. Board officials, missionaries of note from every part of the world, college and seminary presidents, influential business men, backers of the enterprise, made up the company, which comprised men and women foremost in the United States and Canada in foreign missionary leadership. Fifty-four Boards and Societies were represented; there were 157 delegates, and 155 corresponding members, visitors, and speakers from outside.

The general subject for the entire meeting was "The New Internationalism." The relation of missionary undertakings thereto was discussed from a great variety of angles; the underlying principles of missionary work were reviewed in the light of new situations; a wealth of illuminating and stirring facts was presented by missionary speakers straight from their fields. The air of the meeting was electric with the sense of the amazing, immeasurable opportunity that the mission boards are facing, while sobered by the burden of rousing the Christian churches of America to realize the situation and to bestir themselves to respond.

Seers and Prophets

SOME idea of the scope and strength of this Conference may be gained from the mere mention of a few of the speakers and their topics. Basis was laid for the missionary survey by Dr. William P. Merrill, of the Brick Church, New York, in his clear, logical, and crisp setting forth of the present position of Internationalism; by Dr. William I. Haven, of the American Bible Society, through his portrayal of the influence of the Bible —the world's most universal Book— scattering the seed of Internationalism; by Principal Gandier, of Toronto, who sketched effectively the historic development from family loyalty through tribal and national to the new international loyalty; and by President Faunce, of Brown University, in a brilliant setting forth of those definite Christian principles which must underlie the new World Order that is sought, and which contradicts the philosophy on which Germany's program of mastery was based.

An evening session on the Contribution of Foreign Missions to the New Internationalism brought out three missionary speakers—all, as it happened from China: Dr. Lobenstine speaking for the Evangelistic, Dr. Jeffreys for the Medical, and Dr. Williams for the Educational Contribution. The missionary women had their special hearing at a morning session, when "Women and the New World Order" was the subject, with such speakers as Miss Margaret Burton, Miss Frame, and Mrs. MacGillivray. Special attention was given to the worth of Christian Literature on the Mission Field, a subject that is gaining in attention each year; Dr. Zwemer portrayed the Moslem challenge, Dr. Browning that of Latin America; one session was devoted to a consideration of adjustment to changed conditions and the adoption of adequate plans. The closing session was given over to rapid-fire shots at the New Opportunities for service created by the war, in France, the Balkans, Turkey, Czecho-Slovakia, Italy, and Russia, by men of direct knowledge concerning each of those countries. Throughout it was a feast of high things.

A Prodigious Proposal

THE Conference started at high pressure by the report at the opening session of a plan for uniting all the foreign and home mission boards and allied organizations of North America for an Inter-Church Campaign in 1920, to provide the total budget of all these combined bodies, based upon data to be gathered by careful and complete surveys at home and abroad. No one can guess even what this total sum will be; plainly it will run into the hundreds of millions. The plan has been carefully studied by a representative committee appointed after a conference recently called by the Southern Presbyterian Board, in New York City. It has received the consideration and approval of some of the most cool and capable business men and capitalists of the country. Sec. Earl Taylor presented the plan to the Conference, which voted its approval, appointed a committee to coöperate, and passed the proposal on to the several mission boards for their consideration. A telegram received during the Conference reported that the Home Mission Council of North America had likewise approved the undertaking. More will be heard of this adventure. It will require a good deal of investigation, assembling of facts, marshaling of forces, schemes of educating the constituencies—a busy period between now and 1920, when the campaign for the fund will be actually launched. It is too soon to report anything as settled, save that the missionary leaders have come together in acceptance of the general idea, and that this great after-the-war movement seems sure to be undertaken in some fashion. Here's a new, big enterprise to take on the heart, to watch, to plan, and to pray for.

Deputation to Mexico

WHILE we are watching for the issues of the Peace Conference and forecasting how they will affect the work of the American Board in Bohemia, the Balkan States, Turkey, and Russia, we may not forget that there is one land which has of late endured the plowshare of war which is outside the range of consideration at Versailles, and yet is already undergoing missionary readjustment. Opinions differ as to what is to befall in Mexico: whether the reëstablished government will prevail, subdue the rebel forces still terrorizing some of its provinces, and bring the whole land into orderly and peaceful occupation; or whether there is further trouble ahead, a renewal of civil strife and a fresh menace to foreign interests within Mexico and to United States interests on this side of the border. At present, so our missionaries report, by far the greater part of the turbulent republic is quiet, with all its affairs proceeding normally and well. Confidence is expressed in the recuperative power of the coun-

try and the disposition to accept the present governm nt, and to unite in seeking a safe and well-ordered state.

Meanwhile, missionary work proceeds with new impulse. The agreement of mission boards, made at the famous Cincinnati Conference of June, 1914, to redivide and reapportion the country so as to secure a more equable distribution of missionary forces, which was somewhat delayed in its operation by the rebellion, is now being carried out: transfers of fields have been made; new locations are being occupied, and there is a forward look to the entire missionary enterprise in Mexico.

The American Board's exchange of field was with the Southern Methodists; it involved withdrawing from Chihuahua, and expanding in a new section of country on the west side, including the provinces of Sinaloa and Sonora. Hermosillo, in Sonora, had been long a station of this Board. It now comes into new prominence as a center of its work. Guadalajara is to be reoccupied. Other locations are to be determined upon with a view to the most efficient operation.

These problems of change and reestablishment call for careful investigation and wise judgment. The Board has therefore sent a deputation to Mexico, to confer with the missionaries and the Mexican pastors and leaders as to the plans to be adopted. This deputation consists of Sec. Enoch F. Bell and Mr. F. H. Tuthill, of Chicago, a corporate member and one of the Coöperating Committee for the Interior District. This deputation planned to reach Mexico by the middle of January, and expected to return to the States about March 1. It is hoped they may be able to cover the entire territory of the mission's new area, and to face with the field workers the questions that are pressing. It is possible they may be able even to visit Chihuahua, the field from which we withdrew. May the divine wisdom and blessing attend them!

To Ring in the New Day

WITH this thought of Mexico and our readjustment there fits in a message from Rev. Louis B. Fritts, sent from Hermosillo recently, speaking of the evangelistic church at the town of Cumpas and its need of a bell. The people are trying to raise funds for its purchase, and it has occurred to Mr. Fritts that possibly some church in the United States may have an unused bell that would serve the Mexican congregation, and which it would sell at a reduced rate or possibly even donate. If there is a church among us that is overstocked with bells, we suggest correspondence with Mr. Fritts, Juarez 50, Hermosillo, Sonora, Mexico.

What's in a Name?

THERE is very much in a name, sometimes. How would American Congregationalists like to be classified as belonging to the German church? It is no wonder that our Bohemian brethren connected with the mission whose center is at Prague resent longer being counted as members of the Austria Mission. We are compelled, therefore, to change that name to conform to the facts. And as Prague is now the capital of the new Czecho-Slovak republic, and the people among whom we have been working, not only in Bohemia, but also in Moravia, in Silesia, at Lodz, and even in Vienna, belong to the Czecho-Slovak race, it seems altogether proper that we should adopt that name for the mission which we hope soon will be reëstablished. Dr. Clark and Mr. Porter, our wise and devoted missionaries, both approve the change. So here goes for the Czecho-Slovak Mission of the American Board! May it prove still more a blessing under its new name and in these changed times.

The Heart Turns Back to Turkey

IF any one questions whether the missionaries on furlough really desire to get back to their fields or prefer to stay in this country, he ought to be in the Board Rooms these days, and see the men and women who keep com-

ing in to ask if the way is not opening for them to return to Turkey; or read the letters from those at a distance, who plead their reasons why they should be allowed to go on the first ship. The changes and delays which the United States Government has found necessary in providing transports for the Relief Expedition to the Near East, on which it was arranged many of our missionaries should be allowed to reënter Turkey, have been a sore trial to these devoted workers. Their patience has been almost exhausted, and they have fairly besieged the Board's offices with their protestations. When it appeared that the earliest transports to be provided could not, in accord with the Navy's rules, take women as passengers, great was the consternation. There is just one cry from the men and women who are the American Board's Turkey missionaries in this country, "Let us go back and have a part in this work of relief and reconstruction." We trust that within a few weeks the way may be open for practically all of them to go.

A Magazine with a Mission

IN these days, when the collapse of Turkey and the failure to effect a "Holy War" have called attention anew to Mohammedanism and its place and potency in the modern world, many thoughtful people are eager to know more about Islam, its history principles, and especially its outlook and program. We commend to such inquirers the *Moslem World*, a monthly magazine edited by Dr. Zwemer, and with a corps of expert contributors to its special line of investigation and report.

The January 1919 issue contains a number of noteworthy articles: one by Canon Gairdner, on "Mohammed without Camouflage," which deals with the founder of Islam in frank fashion, and exposes many of the traditional glosses on his character and work; one by Dr. George E. White, of the American Board's Anatolia College, at Marsovan, on "Saint Worship in Turkey." Other papers describe: "The Origin of American Mohammedans in the Philippine Islands," "A Moslem Who Became a Christian Apostle in Egypt," and "Turkey and the Results of the War." Book Reviews and News Notes are all worth while.

The *Moslem World* is the only magazine in its special field. It is published in New York, and to English readers offers a signal opportunity to keep abreast of the movements of Islam.

A Back Down for Baku

THE *Missionary Herald* has a profound respect for the intelligence of its readers. Though the magazine is continually dealing with unfamiliar matters, there is sure to be some one watching, with informed and accurate eye, to pass upon the truth of each statement. For instance, when Baku and its oil wells were being reported in the cable news of the day, we ventured to reprint in the December issue of the *Herald* a statement of the late Mr. William E. Curtis, well-known traveler and special correspondent, on those wells and the fire temple at Baku. It was an interesting and suggestive account, that linked this Turkish oil metropolis with the old Zoroastrian fire worship of Persia; we thought it a timely stroke to recall Mr. Curtis's argument.

Hardly was the number off the press when along came a good-natured letter from Dr. Justin E. Abbott, formerly member of the Board's Marathi Mission, puncturing the claim beyond repair. Some years ago an investigator of the Baku temple, Prof. A. V. W. Jackson, had sent to Dr. Abbott, then in Bombay, an inscription from the temple, to be deciphered. It proved to be an Indian inscription which indicated that the temple was not two centuries old. Further investigation confirmed this judgment, and demolished utterly the guess that conjured up the fire-worshiping followers of Zoroaster as having built the temple in Baku, whose antiquity would then

have been carried back perhaps to the time of Daniel. We thank Dr. Abbott for calling attention to the error of ignorance, and we reflect once more on the unlimited field of knowledge comprised in the united minds of *Missionary Herald* readers.

With the Chinese in France

THE International Y. M. C. A. sent out in the middle of November a report just received from Mr. G. H. Cole, in charge of the Chinese Labor Battalion work in France, which gives some interesting pictures of what was being done for these men of the East behind the battle lines of the Allied armies. There had been established seventy-five centers of work, with about as many British missionaries and Chinese workers, besides the score of Chinese and some forty Americans who had already sailed or were preparing to leave to represent this country.

Four main lines of work were being maintained: recreation, education, moral and religious uplift. For recreation, various games were introduced; in education, a start was made in the fact that the world is round, beginning with the globe and ending with lantern slides. Volunteer letter-writing classes had been started, those who could write acting as scribes for those who could not. Streams of letters were going back to China with the Red Triangle on them and the Chinese characters for "Christ Church" and "Green Year's Association." The tendency to gamble among the Chinese was being overcome by amateur theatricals, which were having an amazing vogue. The Christians were being gathered in Brotherhoods, with a "deacon" or "elder" appointed; hard-wood boards were hung in the Quiet Room, with the names of those Christian Chinese carved upon them, who were thus encouraged with the sense of their comradeship and inspired to keep true to their profession.

We have yet to hear what is to be done with this Labor Battalion; whether the men will be kept in France for rehabilitation work, or whether they will soon begin to leave and return to their native land. It is given to wonder what report they will carry back and spread through wide areas of China as to Europe and its people, the war and its conduct by the Allies, and, in particular, concerning the Christian hand of good will that was held out to them.

Praise from Government Officials

THE good work of American Board missionaries during the winter of 1917–18 in helping to fight and subdue the deadly pneumonic plague in Shansi and elsewhere in North China has called forth an expression of thanks from the diplomatic representatives of the United States in China. Dr. Charles W. Young, director of the Anti-Plague Bureau in Shansi, and six other medical missionaries—Drs. Tucker and Miles, of Tehsien, Shantung; Dr. Love, of Tunghsien, and Dr. Ingram, of Peking, Chihli; Dr. Hemingway, of Taikuhsien, and Dr. Watson, of Fenchow, Shansi; together with two ordained missionaries of Shansi, Rev. Paul L. Corbin, of Taikuhsien, and Rev. W. R. Leete, of Fenchow—each received a copy of the following note from the United States Legation in Peking:—

"SIR:

The Legation takes much pleasure in advising that, having reported to the United States Government the work done by you and your associates in combating the epidemic of pneumonic plague in China in 1917–18, it has now been instructed by the Secretary of State to express to you the gratification of the Government for the heroic, efficient, and unselfish manner in which you devoted yourselves to this humanitarian task, and its appreciation of your splendid work.

I am, Sir,

Your obedient servant,

(Signed) J. V. A. MACMURRAY,
Chargé d'Affaires."

OUTSIDE THE WALL OF PAOTINGFU

THE POSSIBILITY OF PAOTINGFU

By Rev. MURRAY S. FRAME

One of Mr. Frame's last missionary tasks was to send to the American Board a report which he was delegated to write upon the needs of the Chihli District. This district includes the four stations of Peking, Tientsin, Tungchow, and Paotingfu. The report, which reached the Board rooms three weeks after Mr. Frame's death, covers fifty-three typewritten pages, and has all the clearness, comprehensiveness, and masterly array of facts and arguments which were characteristic of Mr. Frame's work. Moreover, it breathes his devoted and eager spirit, and is throughout a challenge to a more adequate seizing of a great opportunity.

From its description of the several mission stations, their situations, needs, and promise, we have taken his statement concerning Paotingfu, which is the more telling since it is not the station where he was located. What he says concerning the other three fields is no less illuminating. The Editor.

SOUTH of Paotingfu lies the biggest single piece of unevangelized territory in the Province of Chihli, measured by population; and, if you do not count mountain districts, the biggest piece, also, measured by extent of territory. In this piece of territory lie some twenty Chinese counties, with their county seats. North of Paotingfu is a stretch of country which is being worked by the Presbyterian Mission, lying between our American Board Paotingfu field, on the south, and the Peking field of the American Board on the north. South of the Paotingfu field lies the Shuntefu field of the Presbyterian Mission. West of us are the mountains and east of us the London Mission. Save for a little spot in the center of the field, occupied by the Anglican Mission, the whole territory has no other mission at work in it. This forms its first distinctive feature; it is a wide stretch of land over which it is possible to establish churches of one variety. No such other opportunity exists in Chihli Province of preaching the gospel without the bewildering effect of diverse churches, working in close proximity to one another.

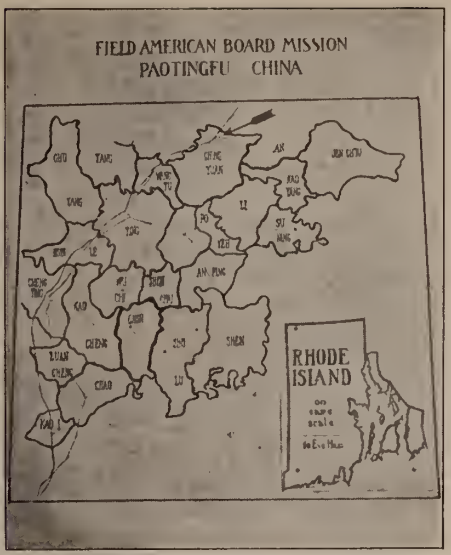
A second characteristic of this territory is the peculiar accessibility of the people. They are a friendly, hospita-

A RIVER LOCK NEAR PAOTINGFU

ble, outgoing, kindly folk. The field is alive and open to the gospel. Perhaps this is because the people, for the most part, own their tiny bits of land; there is no landlord system. Be that as it may, the fact remains that in this territory south of Paotingfu, where we have no evangelistic staff of any size and no funds, comparatively speaking, for evangelistic work, there seems to be the best chance in all China of a real movement by villages into the Christian Church.

That this responsive character of the people is not pure imagination on my part is indicated by the testimony of Dr. Hopkins, one of the medical missionaries of the Methodist Mission, who last autumn traversed a section of our Paotingfu field with me, on a committee investigating conditions of suffering due to flood. He said to me again and again, as we traveled slowly, by horse, or cart, or on foot: "I never saw such people in all the years of my life in China. I never met such cheerful smiles, such friendly greetings, such a responsive readiness to sit down and talk. What a joy it must be to work among people of that sort!" And he has passed on his observation to many people since his return to Peking.

I would not exchange the Paotingfu field, as a place for missionary endeavor, for any other stretch of territory in all China. Some of us have an ambition to make of the American Board Mission in the Province of Chihli a great evangelistic mission, noted, first of all, not for the superior excellence of its educational institutions or its medical work, but for



THE ARROW POINTS TO PAOTINGFU

The population of the field is roughly estimated at 1,500,000. There are Christians belonging to the church in all districts except two—a total of about 900 in all

the soundness of its evangelistic policy and for the greatness of its evangelistic effort. Unless we misjudge entirely the situation, all that is necessary in order to win that vast population to the gospel is the furnishing of a sufficient band of preachers to give itinerant supervision and inspiration to the countless villages that are turning to the gospel, and the establishment in their midst of lower schools for the raising up of an educated Christian constituency. The Paotingfu field alone should be able to supply more young men than the Young Men's Christian Association can possibly use in all its secretaryships in North China, more young men than our mis-

CHINA'S STRENGTH

Type of the Paotingfu farmer

sion could desire for preachers and teachers, more young men than the Church needs to solve within its borders the problems of self-support.

But opportunities like the present pass quickly away. It seems impossible to wait, perhaps for some generations, until the territory can supply its own preachers. By that time the hopeful moment may have gone by, never to return. To some of us it seems tragic that it should be necessary to split up this field into sections and parcel it out among other missions. It falls naturally to the American Board. We surrendered to the Presbyterians practically all our work in the city of Paotingfu. The great opportunity of the American Board to enter into the heritage bequeathed to us by the missionaries who have laid down their lives in Paotingfu is in this country field. To surrender it to other missions, to split it up between them, means the loss of the finest single opportunity in Chihli Province for establishing, as I have said, churches of one variety and of one breadth of outlook, of one evangelistic fervor, over one single stretch of territory, in the metropolitan province of China.

A BRIDGE AND HOUSEBOAT ON THE PAOTINGFU RIVER

It is, however, unfair that the mission should hold this territory much longer, if it is unable to do work in it. I myself do not advocate that we should do so for more than a further period of five years. I want to see whether something cannot be done in five years to enable us to evangelize the place. For preachers alone in that district of Paotingfu there is needed at once an income of $10,000 a year, a sum equal to the entire evangelistic appropriation we have dared to ask for all four of our stations in the Province of Chihli. I earnestly hope that somewhere some one will be found who will give an endowment of $250,000 for the sole purpose of supporting evangelism in that countryside. The men could be found with reasonable promptness. This figure will seem to you large, but it does not seem large in comparison with sums which are put into institutional undertakings the world over. I have faith that it may be accomplished. The sums which we are asking for Paotingfu, for its evangelistic work and for the little schools that should be established, are pitifully small if measured, not by the resources of the Board, but by the need of the field.

I would like to add only a few facts concerning things I personally learned on a recent evangelistic tour through that district. In the village of Sung Kang there were over five hundred applicants for membership in the church during the twelve months that have just passed, and the attractive room in which they held services a year ago proved so inadequate for their use that they built, entirely at their own cost, a great church edifice. There are wide stretches of territory in that neighborhood throughout which, in nearly every village, many families are eager to accept the Christian religion. There is no place which we visited in which it is not possible to preach to friendly, eager groups in premises which they themselves will supply.

Preachers from the other stations of the province, traveling through that district as members of the District Evangelistic Band, opened their eyes in astonishment, and proposed that the whole American Board Mission of Chihli should move down into the Paotingfu field. Pastor Li, after traveling this year through the country fields of the four stations of the district, has proposed next year to take his wife down in the early spring (the finest touring season) to live a week at a time in these villages. And he has proposed, also, that in place of the week of evangelism next year, maintained in all the churches of China, we should observe a *month* of evangelism, and ask all the preachers of all the other country fields to go down and spend a month in these villages, ripe to the harvest.

On my last day in that region, before returning to Peking, I heard of a little village of only 200 families. Two young men, eager for something better than the village knew, but ignorant of Christianity, had gathered together half of the families of the village into a reform society. Then one of them went as a teacher to Peking and the other to Paotingfu. In those cities they heard the gospel. Now they are writing letters back to their home, saying that these 100 families must form a church, gathering in all the rest of the village; and that, if the village will be getting ready, when the summer vacation comes they will come home and see to it that a church is established. It is impossible to set any limit to the possibilities of that wide territory. It cries aloud for Christian nurture.

An investment of $10,000 a year, for the next fifteen years, in the salaries of itinerant preachers who would live from village to village, winning entire villages while the time is ripe, would be the best single investment of Christian funds that I know of anywhere. Here is a mass village movement ready to hand, but a village movement of men and women of immensely superior grade to the villages that have engaged in such a movement in India. It may be that, out of such a sturdy, self-reliant, eager, friendly community as this, one sound Christian spot can be established, which will be the beginning of the regeneration of China.

THE BRIDGE AT A MARKET TOWN ON THE RIVER BED, NEAR PAOTINGFU

SAID AT THE ANNUAL MEETING

President Moore, of the American Board

"The war that shall end war will be fought in peace."

"The words of President Lincoln, 'Resolved, that these dead shall not have died in vain,' bid us to see that they did not die in vain."

Dr. Dewey, of Minneapolis

"The capacity for the ideal in men has been shown in war drives by those men who had been playing hookey from the Church."

"The most imposing feature of the war has been, not the power of might, but the astounding wealth of human kindness."

"The logic of hero worship turns men Christward, even in this war of machinery."

Secretary Barton

"Missionary enterprise is the Big Business of the World."

"Perhaps you think that missionaries are mixed up in politics too much, but do you think for one minute that American men and women, brought up with democratic ideals and educated in democratic institutions, can teach anything but democracy in their foreign field? Democracy in religion lays the groundwork for democracy in civil and political life."

"If democracies are not based on the principles of the Gospels, then God pity this world."

Dr. Tucker, of China

"We say, 'It's a grand time to live,' but unless we are ready to pass this living on to others, it's a selfish remark."

"The so-called Yellow Peril needs an injection of the antitoxin of brotherhood."

President Day, of the National Council

"Great leadership requires Consecration, Training, and Backing. . . . When we back our soldiers of the cross as we have backed our soldiers in the army, we shall have plenty of ministers and missionaries."

"Bolshevism is Kaiserism in overalls."

Dr. Young, of Peking

"It should make us humble to see how China looks to America to see that she gets justice."

Mr. Macallum, of Turkey

"Constantinople, where the American Board works alone save for a Jewish society, is the largest city under the American Board, and is the largest city under any single foreign society. It is a place of power for all time to come, as all influences circulating round the world come to a focus there."

Professor Lombard, of Japan

"Four qualities of Japan favor a lasting friendship with America: her high sense of honor, her high quality of leadership, her growing democracy, and her spirit of devotion."

THE CHRISTIAN APPROACH TO ISLAM[1]

DR. BARTON'S book is unique in two respects: as the title indicates, it treats the Mohammedan problem from the standpoint of Christian missionary effort, rather than in the usual historical way; and it deals definitely with the effects of the war upon Mohammedan stability and outlook. We might add a third distinction, in view of the temperate tone in which even the most controversial topics are discussed. The book, while frank and explicit in its exposure of the shortcomings of Islam, does not overlook the fact that any approach which calls itself Christian must be sympathetic and true. The book is free from the perfervid, oratorical statement of the case, which too often is heard on missionary platforms.

A fine instance of the spirit of fairness which pervades these chapters is found in Dr. Barton's treatment of the attitude of the German professors and leaders. There is an interesting section which contains extracts from German periodicals bearing upon the alliance of their country with the murderous Turks. Perhaps nothing coming out of Germany during the war is more significant than these utterances. They present the sad spectacle of prominent Church leaders of the Fatherland surrendering their Christian position out of deference to their country's alliance with the deadliest foes of our religion.

Prof. Wilhelm Hermann, in a lecture which was reported in the *Christliche Welt* of March 18, 1915, said, "As Christians we can understand and reverence their (the Turks) religious convictions, and our future lies along the same road as theirs."

Professor Troeltsch, in the *Evangelisches Missions-Magazine* of June, 1915, after discussing the alliance of Germany with Islam, said, "Islam is thereby recognized as one of the great, acknowledged religious world powers, which can no longer be a missionary objective, but must be left, just as in the Christian world, to its own inner religious development."

Herr Würz, a member of the Edinburgh Continuation Committee, we are thankful to say, repudiated such sentiments as these, even to the extent of saying, "That would mean, not the end of the world mission of Christianity, but certainly the end of our world mission on behalf of Christianity."

We could wish that our honored friend, Prof. Julius Richter, had been more outspoken in this matter. In his effort to preserve a proper balance between his patriotism and his religion, he approaches painfully near to surrendering what is fundamental to the Christian message. His rather colorless utterance quoted in the *Allgemeine Missions-Zeitschrift*, which Dr. Barton quotes, was written in the fall of 1914, before the proclamation of the Jihad. We are confident that later on he must have recognized the impossible position in which the Holy War, proclaimed by Turkey and backed by Germany, placed such a mission board as his own.

In addition to the setting forth of the strength of Islam as to its forces and their distribution, and a helpful description of the foundations of their belief and practice, the book discusses such topics as Pan-Islamism, the Great War and Islam, Moslem Dissatisfaction and Decadence, together with their attempts at reform. The sections of the book which deal with the war and with missionary efforts in behalf of the Moslems are the most striking and original sections of the volume.

The book recognizes the extreme difficulty confronting all Christian workers in Mohammedan lands, yet finds abundant ground for optimism, in view of the shattering of the solidarity of this great rival of Christianity and a more receptive mood on the

[1] *The Approach to Islam.* By James L. Barton, Secretary of American Board of Commissioners for Foreign Missions. Author of "Daybreak in Turkey," etc. The Pilgrim Press, Boston.

part of Mohammedan leaders and followers in various parts of the world, particularly in the Near East. The closing chapter outlines a program of evangelization which emphasizes the need of standardization in the matter of policies and methods, together with a call for a world-wide unifying of the Christian forces undertaking this complex and baffling task.

The book contains an exceedingly valuable chapter on "Mohammedan and Christian Conceptions of God," by Prof. George A. Barton, of Bryn Mawr College, cousin of the author.

Dr. Barton has given us an invaluable text-book for new missionaries looking to service in Mohammedan lands, and for all students of this greatest of the missionary problems. The book is printed and illustrated in an attractive way, and appropriately is bound in the genuine green of the Mohammedan world. C. H. P.

APPLYING A WAR LEGACY

By Rev. THEODORE T. HOLWAY, of Bulgaria

During Mr. Holway's absence from his station in Bulgaria because of the war, he has familiarized himself with the conditions of and the work among many of the Bulgarians in America. Often they learn no English, cannot read papers, lose touch with their relatives, and are in need of an interpreter for the life around them as much as for its language. Some devoted young women from the Balkan countries are working among such people in the cities of the Middle West. Mr. Holway wrote for us an incident in the life of one of these young women — Miss Olga Terzieva — the daughter of the pastor of the church in Samokov, Bulgaria. The Editor.

LAST summer, Miss Terzieva, a trained social worker, was sent to Akron, O., by the Young Women's Christian Association, in connection with its new work among foreigners. Soon after her arrival there, she heard of a Bulgarian who was to be tried in court for some charge, and who knew almost no English.

He was condemned. At the close of his trial, at which the young woman had been present, she asked the judge if he could send the man to the army, as a soldier, instead of to prison. The judge consented, and the sentence read as she had asked.

Later, Miss Terzieva received a letter from this Bulgarian, saying that he had no living relatives, but that he was greatly touched by her kindness to him. He had taken out a War Risk insurance policy for $5,000, and in appreciation for her Christian sympathy he had given her name as his legatee.

Some two months ago she was notified that the soldier had been killed, and was asked to send in the proper papers with reference to the insurance. She had that very day come down with influenza, and was ill in the hospital for about a month. During her illness, the Akron Department of Public Health voted, as a mark of its appreciation for the excellent work which she was doing among foreigners in that city, that it would pay all her medical and hospital expenses, which was done.

When she recovered from her illness, Miss Terzieva duly sent in the insurance papers, and has planned to give $2,000 out of the $5,000 for the Samokov school (our Girls' Boarding School, as I understand it). She hesitated to keep even the $3,000 for herself, but does so because of the very strongly expressed wish of the soldier. With some of this $3,000 she plans to help her only brother to get his medical course, in Switzerland, thus passing on the possibility of helpfulness which the soldier had recognized in her. Certainly Miss Terzieva is the type of Christian girl who may be trusted with money, and though it may be a long time before her legacy is entirely paid, she will not change her purpose as to its application.

THE LEPER HOSPITAL AT MANAMADURA

Dr. Frank Van Allen and Rev. C. S. Vaughan are standing in front of the men at the hospital

THE LEPERS' "CITY OF MERCY"

"DAYAPURAM"—the City of Mercy—is the name given to their refuge by the patients who are gathered in the leper hospital at Manamadura, in the Madura Mission, under the superintendence of Rev. C. S. Vaughan, and the medical care of Drs. Harriet E. Parker and Frank Van Allen.

Three years ago this leper hospital consisted of only one building, surrounded by stretches of dry fields. Today it seems quite like a village, although it needs still more accommodation for its rapidly increasing list of sufferers. At one time, 160 were in attendance, and on an average at least 100 are segregated there.

A new dispensary building and ward has been set apart for boys, and the treatments which have been carried on for some time with hopeful results are being continued. Sometimes 150 treatments with the precious oil are given in a single afternoon.

Often the lepers have suffered unbelievably from treatment by quacks in their villages before they come to Manamadura. One boy was given two ounces of kerosene oil at a dose! A man was instructed to take two indelible ink seeds every morning! They "took their medicine," but the result will not bear description.

INOCULATING FOR LEPROSY

Dr. Van Allen is giving the one hundred and second treatment to this man. The patient is enormously improved. Sir Leonard Rogers, of Calcutta, was knighted in recognition of his discovery of this remedy

In spite of the grewsome aspects of the disease, the patients maintain remarkable cheerfulness, and the superintendent, Mr. Vaughan, says

THE WOMEN'S AND CHILDREN'S HOSPITAL IN MADURA

Dr. Harriet E. Parker, physician in charge, has been very active in the work among lepers

that his work has taught him, as nothing else could have done, that "a man, however afflicted, is yet a man."

"One patient," he says, "has had three untainted sons in the station boarding school. In October, the eldest of the three was found to be ailing, and his symptoms not only aroused suspicion in the minds of Mr. and Mrs. Vaughan as to the nature of his trouble, but led him to say, 'I fear I have my father's sickness.'

"A medical examination confirmed the fear, and the lad was told he must leave school and go to the hospital. He struggled manfully to keep back the tears as he said, 'But I want to study.' It was a great comfort to be able to assure him that he could continue his studies at the hospital.

"Then came the touching meeting of father and son, when the father discovered that the son, like him, was doomed to be a leper. When one sees, as we have during the year, father and son, mother and daughter, brother and sister flocking to the hospital, one realizes how great is the need of such an institution to care for and relieve the suffering and to guard the healthy.

"The government authorities have sanctioned the Manamadura Hospital, and promised funds for another ward; while an Indian Board has ordered its engineer to prepare estimates for a new well and for deepening the existing one, and has agreed to meet half the cost of this estimate."

Manamadura is not the only place in India where efforts are being made

DR. VAN ALLEN'S HOSPITAL IN MADURA

to help the lepers to share in normal life. Mr. Sam Higginbottom, superintendent of the Department of Agriculture in the Ewing Christian College at Allahabad, writes: "The leper asylum is fuller than ever. The lepers' 'war gardens' are not only a delight to the eye, but a source of much wholesome food to the lepers. We have been fortunate in getting hold of an active Indian Christian doctor, who cares for the lepers in excellent fashion. He is giving injections of Sir Leonard Rogers's chalmauga oil extraction to forty-two lepers, and already the improvement in some cases is most marked.

"Yesterday one leper was ordained to the eldership of the church. Several were baptized. In addition to their regular Sunday collections, they have collected a special war fund of 100 rupees. Again do I marvel at the self-sacrifice of these sufferers, whose own troubles seem to make them more sympathetic and thoughtful of their weaker neighbors than those who are well and strong."

DR. VAN ALLEN AND HIS HELPERS AT WORK

Giving an intravenous injection of "Salvarsan" for syphilis, most fearful of all diseases. The precious yellow fluid is running into the patient's blood through a vein in his arm

MR. TOPPING

MRS. TOPPING

MR. GOERTZ

MRS. GOERTZ

A GROUP OF 1918 RECRUITS

SO uncertain has been the date of sailing, and so unostentatious has been the preparation of the young people who have gone out to reënforce our missionary staff, that when the Year-Book for 1919 came out, with its list of missionaries on the fields, several persons expressed surprise at the number of new names and the frequency of the figures 1918, in the column denoting the year of enlisting in the work.

We hope to introduce most of these new workers to their constituency at home before the year is far advanced. In this number we present seven who have gone to Foochow, five who are at Ahmednagar, two at Madura, six of the North China force, and one, Miss Anna I. Fox, who fills a most urgent need at Cagayan, on the northern coast of Mindanao, of our Philippine field.

MISS FOX

Miss Fox was born in New Mexico, and is a graduate of the university of that state, going out under the Woman's Board of Missions.

The Foochow group is the largest of the fields represented here. Rev. W. H. Topping is of Canadian birth and a graduate of Union Seminary, while his wife is from the University of New York; Rev. Peter S. Goertz was born in Turkestan, Mrs. Goertz in Kansas, and they are both Yale graduates; Mr. St. Clair has not been ordained to the ministry, but got his training at Pomona College, California, and at Yale. The unmarried ladies, Miss Thomas, of Boston University, and Miss Kentfield, of Mt. Holyoke, are both of Massachusetts birth, and go out as representatives of the Woman's Board of Missions.

Of the North China reënforcements,

MISS KENTFIELD

MISS THOMAS

MISS ROGERS

MISS WOOD

MR. MOULTON

MRS. MOULTON

MRS. SHAW

MR. SHAW

Miss Cora Walton—Kentucky born, Oberlin trained—and Miss Mary L. McClure, of New England birth, but also of Oberlin training, are expected to join the forces in Shansi, after their language-school days are over. Rev. and Mrs. E. L. Shaw and Miss Anna M. Lane are located at Peking. Mr. Shaw is Michigan born and an Oberlin alumnus; Miss Lane, of Nebraska birth and University of California training, goes out under the Woman's Board of Missions of the Interior; while Miss Fauske goes for term appointment as assistant in the business department of North China, with station at Tientsin.

MR. ST. CLAIR

The Marathi Mission has welcomed Rev. and Mrs. Ernest E. Morrill, both New Englanders, and both having studied at Hartford; as has Rev. Joseph L. Moulton, who with his wife are graduates of Bates College, in Maine. This quartet, with Miss E. Loleta Wood, a Grinnell College girl, and Miss Frances B. Woods, a Mt. Holyoke graduate, who slipped away without leaving her picture, are all designated to Ahmednagar. Rev. and Mrs. J. F. Edwards, of Bombay, who have been for some years associated with the Marathi Mission, have recently been made full missionaries of the Board, and designated to the mission with which they have served.

To Madura Mission and Madura City, both under the Woman's Board of Missions, have gone Misses Martha Van Allen, daughter of Dr. Frank Van Allen, and a graduate of Vassar and Columbia, and Miss Mary M. Rogers, who carries a fine record from the Massachusetts General Hospital's Training School to her work in the Woman's Hospital at Madura.

The young people who joined the Mexico Mission during the year, Rev. and Mrs. L. O. Wright and Rev. and Mrs. H. H. Barber, have already looked out from our pages. It will be

MR. MORRILL

MRS. MORRILL

MISS LANE

MISS McCLURE

remembered that Mrs. Wright and Mrs. Barber are daughters of Rev. John Howland, D.D., president of the Union Theological Seminary in Mexico City, and were born in Mexico. Mr. Wright is also of Mexican birth, son of Rev. and Mrs. Alfred C. Wright, of Guadalajara, where the younger Wrights are also located; while Mr. and Mrs. Barber are at Mazatlán, in Sinaloa District.

There has been considerable difficulty in securing passage to Africa during the past few months, but a group are ready to sail, and their faces, as well as those of some of the Turkey recruits, will appear in a later issue.

MISS VAN ALLEN

MISS FAUSKE

MISS WALTON

WORSE THAN BOLSHEVISM

By Dr. AMY A. METCALF, Tehchow, China

THE condition of outlawry that has existed in Northern Shantung for almost two years has periods of greater or less severity, according to the seasons, being more violent, for the most part, at China's New Year; though in early autumn we passed through the worst period that we have so far experienced.

It is natural, of course, that in the hospital here we should see more of the worst aspects of the robbers' depredations, since we get so many of their victims, and pitiable victims they are, too. I speak feelingly this morning, having spent the greater part of the night operating on one of them in a desperate effort to save his life. During the last few weeks we have had fewer patients as the result of the robber fiendishness, but those that we have had have been much more severely wounded.

During all of 1917 we had a great number of people who had been burned by robbers, having been first tied up in their bedclothes, saturated with kerosene, and set on fire. But now the kind has changed, and for many months the special variety has been gunshot wounds. We do not get so many as formerly, for now their work is more deadly; also they do not allow the relatives to bring the wounded away from the spot where they are hurt. Whether this is for some reason, or only a part of the general fiendishness, I am not prepared to say. But the injury of their guns is not slight, and if this is war surgery, then I do not want to go to war!

The region to the south of us, and especially around En Hsien, has been so terrorized by these "t'u fei" for more than a year that our evangelistic work has been seriously interfered with. The workers cannot travel from one place to another; the people are

afraid to come out to meetings in their own villages; and it is impossible to get the workers to the station here for conferences.

Our medical work has been interrupted somewhat less, but there have been times when it was not safe to go to the Branch Dispensaries, in spite of the fact that our cart is recognized all over the country, and is usually safe on the road when no other vehicle dares venture out.

As to renting a cart to take one to the country—that has been absolutely impossible for more than a month now; and it has been a year since we could go directly from Tehchow, here, to our neighboring station of Lintsing by cart. For the most part, traffic has gone a roundabout way; and by crossing the river here and traveling entirely west of the river, crossing back again at Lintsing, it has been possible to make the journey in comparative safety, though never free from the thought that the robbers might at any minute fall upon one. Even that mode of travel has now become impossible, and the missionaries in returning to their work this fall have all had to make the journey by boat.

A ONE-MAN AMBULANCE

Dr. Metcalf does not tell us how the suffering victims of the robbers and brigands are brought to the Tehchow hospital for help. But from other sources we know that they come, as this man did, braced up in a chair borne by two servants; laid flat on a piece of matting and carried by neighbors or friends; rolled in a piece of canvas in a Chinese cart; or hobbling in terrible suffering, on their own feet, with such canes or crutches as they can secure

I think that the most difficult time that we have ever known was this year, just at the opening of our girls' school. Many and various were the ways devised for getting those girls across the infested district from their homes to the school. One little girl whom I am supporting, and so feel an especial interest in, had an unusual experience. Just at the time when she ought to have been arriving at school, we heard that her home had been attacked by bandits and that she had been carried off. I immediately set about devising means to find out if this were really true, but it was impossible to hire either cart or animal to make the dangerous journey. At last I succeeded in getting one of our faithful old coolies to try to make the journey on foot, and he was to start at daylight. I felt fairly safe about him, for no one, not even a robber, would ever suspect him of being worth robbing. But just as we completed these arrangements, here came my schoolgirl dressed in boy's clothes, and with her hair shaved into a queue. She had walked the whole way, 140 li, in order to get to school. With her had come a neighbor, an older woman, to act as her "amah," and this woman was disguised as a beggar.

I might go on endlessly, telling how the families of our servants have been beaten, carried off, burned, etc. I will not go into further details, but when I read in the morning paper that President Wilson had called on all the Allied Nations to protest against the outrages of Bolshevism, it occurred to me to wonder why nobody found it worth while to protest against the outrages that have been going on here for a much longer time than those in Russia; and, what is more to the point, in a country that is supposed to have a government.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$43,451.86	$3,153.31	$2,737.04	$3,732.68	$3,000.00	$1,298.04	$57,372.93
1918	45,609.96	3,184.90	3,323.90	1,467.86	1,050.00	1,300.22	55,936.84
Gain	$2,158.10	$31.59	$586.86			$2.18	
Loss				$2,264.82	$1,950.00		$1,436.09

FOR FOUR MONTHS TO DECEMBER 31

1917	$88,151.24	$9,871.73	$4,748.04	$139,630.01	$13,753.36	$7,043.54	$263,197.92
1918	97,365.04	9,850.44	4,422.52	146,729.26	4,350.00	8,492.22	271,209.48
Gain	$9,213.80			$7,099.25		$1,448.68	$8,011.56
Loss		$21.29	$325.52		$9,403.36		

DECEMBER RECEIPTS

IN view of the emphasis upon the December Drive, which looked to underwriting with pledges the missionary work of the Congregational denomination during 1919, we were apprehensive a few months ago lest the December receipts would fall off. At that time steps were taken to rally the churches and friends of the Board to a full measure of giving up to the very end of 1918. We are highly gratified to find there has been no falling off. The above tabulation registers a gain of $2,158.10 from the churches, and of $31.59 from individuals, and of $586.86 from young people. This makes the December record for what we call donations, in distinction from other sources of income, one of the best in recent years. It was slightly bettered in 1916. There has been a decrease in maturing conditional gifts and in paid-in legacies, both fluctuating items by the nature of the case. So, although the month shows a loss of $1,436.09, we find plenty of ground for encouragement. It is too early to figure out the results of the Apportionment Year, but we are confident there has been a gain so far as the Board's share is concerned.

GREAT SUCCESS OF THE MISSIONARY DRIVE

It will be several weeks, possibly months, before we know definitely as to the outcome of the Every-Member Canvass effort on December 8, since many churches were prevented by the influenza from engaging in the work on that day. The Pacific Coast churches, for the most part, were obliged to postpone the canvass to January and February. But where the canvass was made, it seems to have been an unqualified success. The reports reaching us from various sections of the country are highly encouraging.

Here are a few typical instances. Methuen, Mass., made a gain of 500 per cent in its benevolences as a result of a three hours' canvass. Weymouth

Heights, Mass., made a gain of 400 per cent, covering all the local expenses, all their apportionment, and enough in addition to warrant their taking on the support of a missionary in Turkey, together with the part support of a missionary in China. Scores of churches report the doubling of their gifts, while even a larger number state that the number of subscriptions has increased beyond all expectation. Rockville, Conn., ran up from 142 subscribers to over 500, and from $2,400 to $4,000. The South Church, of Brockton, Mass., increased the number of pledges from 350 to 1,437, which is the record for the denomination so far as the returns have been gathered. One church so surprised itself that it did not venture to give the figures, but reported, "We have made a tremendous leap." It would appear that about 90 per cent of the Massachusetts churches either made the canvass or expect to make it in the near future.

Where so many churches have succeeded, it seems almost invidious to mention any by name; but concrete illustrations, such as we have given, are an unanswerable argument to the value of this method under exceedingly diverse conditions. Beyond any question, the united effort was a success. It is safe to say that it has done more to push forward missionary work of the denomination than any other single effort in our history.

NEIGHBORHOOD CLUBS

Greater problems are to be solved within the next three months for world peace and national ideals of righteousness than in any similar period of history. Those who pick up their opinions third hand from the newspapers and magazines, without examining the grounds of their convictions, will lose the benefit of this testing period. This is the time for pastors to form groups within a congregation, who will meet for the discussion of the outstanding problems of peace, of human rights and limitations, and the new principles of world reconstruction.

Two matters present themselves for adoption in every church.

One. Turn the midweek meeting into a discussion group for six weeks. Choose the most interesting book you can find on these problems. At a certain meeting where doubled attendance has been secured, outline the plan and ask for the "hands up" of those who will read a chapter a week to follow the course. Three or four can unite in the purchase of one book if necessary.

At the discussion session, present brief papers prepared from outside material, outline collateral reading, and close with an address by the pastor or leader summarizing the material, mining down to the fundamental moral issues at stake.

Two. Form Neighborhood Clubs. Many pastors like to introduce a novelty in midwinter. Branching out from the midweek service, get groups of neighbors to meet together one evening a week for a period of six weeks, in different houses. Keep the groups as small as a dozen; have a leader in each neighborhood to continue through the course, all the leaders to meet together under instruction of the pastor, and the pastor himself going around from one group to another, visiting two each night, and thus circling his entire parish during the course.

What books do we advise? From a missionary point of view, we can announce a new book by Dr. Cornelius H. Patton, of the Board, entitled "World Facts and America's Responsibility," which covers the present world situation and gathers ten outstanding new facts that have evolved from the upheaval. This book is to be published by the Association Press, in New York, and is promised by February 1. It will be sold at one dollar a copy. The ten chapters outline the ten great facts, as follows:—

1. The Renaissance of Asia.
2. The Decadence of the Non-Christian Religions.

3. The Rapid Extension of Christianity.
4. The East and the West Fight for a Common Cause.
5. The East Looks to America for Example and Help.
6. America Breaks from Her Isolation.
7. America and Great Britain in a Fellowship of Service.
8. Democracy Becomes the Organizing Principle of the World.
9. Rise of the New Idealism.
10. The Church Girds Herself for Her Great Task.

Dr. James L. Barton, our Foreign Secretary, has just published a book on the Near East, "The Christian Approach to Islam." The missionary text-book of the year, "Ancient Peoples at New Tasks," is also available. If pamphlets are desired, we could suggest in correspondence some leaflets that might be read and reviewed to great advantage. D. B. E.

CHRISTIANITY AND THE TOILERS OF JAPAN

Christian Endeavor Topic, February 23, 1919

Japan has always had its "toilers." But in a peculiar way, in this twentieth century, they have become one of the great responsibilities which Christianity must meet. Japan has changed in three decades from an agricultural to an industrial nation, and all the new lines of work that such a change involves have been opened. Motormen, conductors, department store salesmen, telephone operators, factory workers, and scores of other "toilers" have been added to Japan's life. Such a rapid change has brought necessarily great social problems, perhaps nowhere better illustrated than in the great factory centers. Where, in 1883, Japan had 125 modern factories, she now has about 25,000. Annually 400,000 country workers migrate to the city. In the last four years, while European trade with the East has been almost entirely cut off, manufacturing has increased rapidly in Japan, and a small group of fortunate investors have accumulated immense wealth.

Problems such as we know in our own industrial life have followed this sudden change, and seem even more serious than with us, for public opinion in Japan is not ready to combat them. Less than $250 a year is the income of the average man. The usual working day is from twelve to fourteen hours, with a rest day once in two weeks. Women in the raw silk factories work thirteen or fourteen hours, and in the weaving mills fourteen to sixteen hours are not uncommon.

Japan has its housing problem, of necessity. The toilers in the cities are crowded into quarters unfit for human beings. Of the 500,000 women workers, it is estimated that 70 per cent live in the factory quarters. Working in day and night shifts, they use the same beds in the dormitories, without having bed clothing changed or rooms ventilated.

Tuberculosis and other diseases follow such a state of affairs. Students of conditions among the women workers state that 80 per cent of them leave the mills each year. Death claims many, sickness still more, and the rest desert. Of the 200,000 recruited each year, only 80,000 return to their homes. Of these, 13,000 are sick.

Vice and crime are among the problems of Japan's industrial cities, as they are in our own. The government opposes any organization of labor. Literature on economic problems is censored, so that the minds of the people are fed only with what the government approves.

Happily, Christian leaders in Japan are thinking along these lines. Christian employers are bettering the conditions of their employees. Homes for factory workers have been established; model factories appear here and there; educational and recreational work among the employed is being undertaken. Our recent deputation to Japan has recommended that our missionaries give all possible encouragement to the Japanese in undertaking social reconstruction.

FOREIGN DEPARTMENT

THE PHILIPPINES

The Moro Man

In a survey of the northern part of our field of Mindanao, Rev. Frank C. Laubach, PH.D., of Cagayan, gives this characterization of the Moro folk around Lake Lanao:—

"This lake is surrounded by some 60,000 Moros. There are perhaps 20,000 more in the district. Indeed it is easier to touch a large number of people in a short time here than in any other part of our field, excepting the island of Camaguin and in Western Misamis. Easier to touch them, but not to convert them, for they are Moros, Mohammedans.

"Personally, the Moros here have shown a friendly spirit, although they know what we are. They are manly men in many ways, and look one square in the eyes. One likes the grip of their hand. That they are clever bargainers and usually unscrupulous is true, yet they have more nearly the straightforwardness of the better Chinese than the more effeminate people of the coast. If we can get them, they are worth getting. And, God helping us, we can get them.

"There are two avenues which give much promise of leading into the hearts of these people. The first is the Momungan colony of American men with Filipino wives, where we have a flourishing Sunday school and church service, to which some of the Moros come to listen, though they understand little. The colonists desire us to establish a school for their children, into which it would be possible to receive the Moro children also.

"The Boy Scout movement, too, was such a success in Zamboanga that there is every reason to believe that it would meet with success here. The Moros admire strength and all military discipline. The Boy Scout principles would appeal to them at once. With 500 Boy Scouts around Lake Lanao, what a power they could be!"

A MORO MARKET PLACE AT DANSALAN, LAKE LANAO, P. I.

School children in the rear

Surigao and Roundabout

When Sec. E. F. Bell was on his way to join the other members of the Deputation to Japan, he turned aside to visit the Philippine Mission. He saw many evidences of the work already under way and of the opportunities

FORT KIETHLY, LAKE LANAO

Here General Pershing got his start. It may become summer mission headquarters

for further advances, and since his return, personal and general letters from the men on the ground have been even more detailed and urgent in their presentation of the needs of their field than they were prior to his visit.

The following paragraphs are from Rev. Frank J. Woodward, of Surigao, on the northern tip of Mindanao. Mr. Woodward has since been called to Cagayan, to "carry on" in place of Dr. F. C. Laubach, whose only remaining child, a bright little fellow of five or so, was stricken with pernicious malaria which caused paralysis, and necessitated his immediate removal to Manila for treatment.

From the Surigao letter to Secretary Bell we quote the following, and we wish each of our readers had a good-sized map of Mindanao on which to follow Mr. Woodward's journeyings:—

"What you saw, when here, was only a small part of the opportunity on the north coast. Since then I have become acquainted with the situation in this part of the island, and up the Agusan Valley, even to within two and a half days' hike of Davao; also have been in the Cateel River valley, within three days of the Pacific Ocean; besides, I am pretty well aware of the way things are turning our way on the east coast, where until the present all of the towns have been under the tutelage of the Spanish priests.

Public Schools or Parochial

"In fact, as I write, the superintendent of the public schools of this province is having a great deal of trouble with the priests in one of the very conservative towns on the east coast, over the public school versus the parochial school. The public school has won out in almost all of the east coast towns. This seems to indicate that the priests realize that victory in the few places they still hold must be sought now or never, so they are doing all in their power to keep the children from the public schools.

"In all of these places, and in others I could mention, the immediate demand is for evangelists, of which we at present have only five, and they are occupied in other fields (I should say, other parts of the field).

"From my recent tour I have had impressed upon me the immediate importance of the north coast. No mountain work can possibly be opened up until we have reënforcements. For the present, this coast work needs me; the mountain peoples must wait.

"The new church here is almost completed. The local congregation can scarcely believe that they have built their own church. Not only our own members seem to be impressed, but the members of the Roman Catholic Church, at least to a small degree, have been led to think.

Treading on the Cross

"I wonder how they will reconcile the stories circulated by the priests—that we place pictures of the cross on the soles of our shoes, in order to

SUNDAY AFTERNOON VISITORS

Mr. and Mrs. Julius S. Augur at their home on the hill in Davao

tramp upon it and degrade it; and that we despise Christ, being heretics, requiring every one who will become a Protestant church member to beat an image of Jesus, which the church keeps for that purpose—with our conduct here in Surigao: I have given medicine to hundreds of poor people, free, and have done whatever I could to help those in need. While little has been said, I know that the Light will reach their hearts some day.

"I have just been warned to vacate this house, in a second letter from the owner, because we are using it for religious purposes in the absence of a church edifice. The priests are giving the sensitive heart of the owner no respite. They have told him to get us out. He says, 'You are disgracing my house.' Within the last week we have learned of a contract by the local padres for extensive repairs and additions on their local church. The amount to be expended is said to be 25,000 pesos."

So it appears that in spite of being United States soil and its people United States citizens, Mindanao still shelters some religious bigotry and, in spots, persecutes Protestant missionaries.

TURKEY AND ROUNDABOUT

Waiting in Egypt

One of the Board's staff at Aintab, Central Turkey, was Rev. John C. Martin, who was treasurer of the station and active in general work. A letter from him has just come to hand, written from Ramleh, Alexandria, in Egypt, on November 23, 1918. As it summarizes his experiences since he was deported from Aintab, we print some paragraphs of it:—

"As you are aware, I was deported in 1917 from Aintab to Marash, where I was allowed to reside with our own missionaries, and to exercise sufficient freedom to go about the city. Thus I was able in a quiet way to take some part in the work of the station, and also to assist with the Sunday services held in the churches.

Rigorous Treatment at Aintab

"In the matter of religious services, the local government at Aintab showed much less tolerance, closing all the city churches and forbidding any public worship on the part of Christians. Marriage also, on the part of Armenians, was prohibited. Nevertheless,

the daily distribution of relief to thousands of refugees was practically not interfered with until Aintab passed from the jurisdiction of the 4th to that of the 7th Army Corps—that is to say, for the space of almost two years. At that stage I was given a short but rather disagreeable imprisonment, followed by the deportation to Marash.

"Having in May, 1918, made application for repatriation under the terms of the Berne Commission, the Ottoman Government, in coöperation with the Dutch Legation at Constantinople, acting for the British Government, on September 3 supplied me with the necessary papers; and on the following day we left for Smyrna, arriving there on September 13. On our way, we were the guests of the missionaries at Adana for three days. They were well. We waited in Smyrna, expecting daily the arrival of a transport to take us; but it was only last Monday (November 18) that our ship was reported anchored five or six hours out—beyond the mine fields, all of which have not yet been entirely cleared. We arrived here on November 21, and will have to wait an indefinite time for another transport to take us probably to Marseilles, or to some port in Italy.

A Significant Ordination

"Last Sunday (17th) I had the great pleasure of assisting at a very interesting ordination service, that of the Bourdour preacher. It was an event fraught with hope and inspiration, pointing forward, as it did, to the work of reconstruction which must shortly begin, at least on a limited scale. Meantime every preparation should be made to fully occupy our former fields and outstations as soon as the present restrictions on travel, etc., shall have been removed; that is to say, after peace has been concluded, for only then can many of the Armenian survivors return and settle down with any degree of safety and confidence. Out of our station's thirty churches and chapels, only two—the Oorfa Syrian and the Kibis—churches remain open; while the Aintab station has lost twelve of its leading pastors and preachers, besides many able and devoted men, whose presence and aid in the coming reconstruction will be missed most of all. The Aintab station is now, I understand, under British control, and is being provisioned by the Allies."

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When the Fleet Came Up the Marmora

Miss Annie M. Barker, teacher in the Gedik Pasha School, writes from Constantinople, November 8, 1918:—

"I am so excited these days that it is hard to settle down to any kind of work. We are expecting the fleet in at any time. The cleaning of the Dardanelles has taken a long time. Report says they are really coming today, but the time has been set so many times, and they have failed to come, that one feels uncertain whether or not to believe it. I find it very hard to possess my soul in patience. I am sitting in front of my window, which commands a fine view of the Marmora, and can see them a long time before they reach here. There is no place in the city from which a better view can be had than from our terrace.[1]

"There has been great fear on the part of some that there would be a revolution here before the British could get in, but all is remarkably quiet. The scoundrels who have had control of the country for the last few years have nearly all fled to other parts, and now the Sultan, with a new cabinet, seems to be holding the situation well. Among some of the Turks the feeling of shame and distress that the country has come to this pass is very great, while others openly rejoice that they are to be delivered from an unjust government.

Exit Germans with Loot

"It is amusing to see the way the Germans are getting out. The city has

[1] The fleet actually got in on November 13.—EDITOR.

been full of them ever since the war began, and they acted as if the whole place belonged to them. Indeed, I think some of them thought it really did. An English lady whom I know was sitting one day in a street car behind two Germans, who were talking about the great beauty of the Bosporus. One of them, in a burst of enthusiasm, exclaimed, 'And to think it is all ours!' In leaving the city they are taking everything they can lay hands on. As a friend of mine said, 'They are acting as if they were leaving a conquered country.'

"Is it not wonderful that we have been allowed to go on with our school work all these years? If the Germans had had their way, we would have been shut up long ago; but in this matter the Turks kept control. The last two years we have been crowded with pupils, in spite of the fact that prices went up and up. We now have an enrollment of over 240, and have had to turn many away for lack of room. English will be very popular after this, and if we are to compete with other schools we shall have to put in more English, and that will mean another American teacher. Although Miss Jones [Miss Anna B. Jones is principal of the school] and I were left here alone, the work has been wonderfully provided for, and we feel that we have great reason to praise the Lord for his goodness to us. Last year we had the help of a young Scotch woman, who came out here some time ago to work in a mission to the Jews. She was a well-trained teacher and did fine work. The last of the year she had to leave us to join her husband, who was in exile in a place near Smyrna. This year Miss Annie Allen joined us, and although she does not do full work in the schoolroom, she is a wonderful help. She has such good judgment and is so resourceful. She spends some time each week in calling at the homes of the children.

"Prices have been so high for such a long time that it has been hard to live. It has not only been food stuffs, but all sorts of wearing apparel. Shoes sold for twenty and twenty-five liras [a lira equals $4.40]. I paid over ten dollars to have a pair half-soled. We have had to economize very closely on clothes, but we found that we must have good food if we were to keep up our strength. Of course we economized in that line, but we tried to have the food good and nourishing."

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CHINA

In "Dead Man's Land"

The tumult and the fighting in Europe and the nearer East have made so much noise and confusion that we have not fully realized all that is going on in the more distant Orient. Rev. Edward H. Smith, of Ingtai, Foochow Mission, writing on October 2, says:—

"Things have been happening in our quiet corner of the world. The controversy between the military party in Peking and the true-blue Republicans of Canton has involved this whole province. Early in September the southern forces began to drive back the northern forces, and for some weeks we have been, as it were, in 'Dead Man's Land.' Bands of irresponsible ruffians (brigands is the common term for them, but that is a little more than they are) and scouting parties from the south have been all about, and the government has been busy trying to clear them out or curb their activities.

"Just as we were starting from Foochow for the opening of the schools, a battle with these brigands took place outside the city here, and a village below the girls' school was attacked and burned as the center of rebellion. No wounded were left nor prisoners, but five heads adorned the banyan tree near our house in the city as a warning!

"Under these circumstances, it seemed advisable for Miss Waddell and Miss McReynolds to tarry at Foochow until more peaceful days come.

And their boat, with teachers and girls, returned to Foochow. Mr. Donaldson and I came on to see if we could do anything to help. The boys' school opened successfully, and that fact did much to reassure the distracted people.

A House of Refuge

"In the days before we arrived, when the firing was all about, the natives tell me that they estimate that a thousand or more people took refuge in our compounds, among them the governor of the district. Some are still here and dare not return to their homes. Many of the leading gentry are coming to make sure we will receive their wives and children when trouble breaks out again. Some of those who are most eager for the missionary protection are those who were for long most opposed to everything foreign. All over the district come reports that the chapels are crowded, and villagers are willing to do anything if only they can open a chapel and have a Christian worker. Every house that can boast a Christian has a conspicuous board on the door marking that fact. Our preachers are beset, day after day, by gentry and wealthy men ready and eager to pay whatever price they will set for a badge and doorplate saying they are Christians. It appalls me to think of the temptation to the preachers in their poverty, and of the tremendous responsibility that is thus thrust upon the church to try to give a true witness to Christ's gospel. How can we teach them? How show them the deeper meaning of the church of Christ than an insurance from theft and attack; while at the same time we want to be kind and to show His spirit?

"Meanwhile the southern forces are slowly advancing through the district, and touring in the battle areas is impossible. We expect them to take over the city ere many days, but we do not fear, except a stampede of people looking to us for protection. It seems reasonable to expect that Governor Li, who has been driven out of Amoy with his army, will make some stand for Foochow, which is the capital, but we hope it may go over peacefully as in 1911.

Above Politics

"We find it a great burden to try to hold the whole church up to its high calling in these days of strain. Both sides seem agreed to allow the church to hold a neutral position: *i. e.*, China has practically placed the church on a plain above all politics. It behooves us, then, that the whole church must be worthy of this confidence and understand our high privilege. Many of the preachers are saying we must not receive any learners at all now; others cannot see their way to refuse admission, but insist they must be regular in attendance on Sunday services and Bible classes. The Methodist class meeting and leaders system is also advised by some. We are fortunate in having a goodly number of my boys trained for the work."

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Places of Refuge in Fukien Province

In a later letter, Mr. Smith reports:—

"Our churches are well attended, our schools are full, our Christian workers are developing the leadership in all the life of the community. A new East is being born under the stimulus of the Christian religion. We rejoice that the church preëmpted this great land, and laid here in these churches, these schools, and these Christian homes foundations for the new world democracy and brotherhood.

"It will take a long time to let the leaven of the gospel permeate this vast heathen society. In this province of Fukien, of which Foochow is the capital, perhaps the most thoroughly covered by the church of any of the provinces of China, there are supposed to be 90,000 Christians. That means one person out of 250 considers him-

self a Christian, and only one in 750 has been baptized and received into church membership. These figures hold true for Inghok. In view of these fundamental facts, let me tell you a little of the present conditions in which we find ourselves this fall.

What Civil War Means

"The southern forces from Canton, who are fighting to restore republican institutions in China, are gradually driving out the northern or military party of Peking. The poor people are the ones who suffer. There is fighting all through the beautiful valleys; bands of soldiers and bandits are pillaging and burning the homes of our students, and taking captives their fathers and relatives.

"Both sides agree to protect the churches and all Christians as far as they can. Do you realize what a tribute this is to the work and standing of the church? How vastly different from 1900! As I looked on the mutilated, beheaded bodies of some poor prisoners the other day, I could only recall that a few years ago it was the followers of Christ who were suffering this. Today the church and mission schools and homes are the one haven of refuge for these poor, distracted people.

The Governor Flees to the Church

"At Inghok City, 2,000 people crowded into our compound to escape; even the district magistrate or governor took refuge in the new city church, as the guest of Pastor Ling. The hospital, the church, the Young Men's Christian Association, the schools, and our homes are ready to receive these poor, defenseless men, women, and children from the fury of their own people.

"The churches are all crowded, Sunday after Sunday. Day after day the calls keep coming to me from towns and villages, begging us to send them a preacher and allow them to open a Christian chapel. In a few places where there was sufficient Christian background to warrant it, we have opened new chapels, always at the expense of the villages themselves."

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Funeral Directions

As an example of the number of details newly made Christians try to fit into their customs and manners, here is a paragraph from a weekly letter of one of the evangelistic missionaries in Shansi:—

"The funeral of Mr. Ma K'ung was held today, and was attended by the

SNAPPED BEFORE THE POSE WAS COMPLETED

two boys' schools and the Bible Training School. A committee of six was chosen to represent the schools and church officers, and to arrange for the proper conduct of the funeral. This committee did its work remarkably well.

"When we arrived, we found two sheets posted in the court, one with directions as to the order of procession from the house to the grave, and the other with the names of speakers at the service at the house, and with information as to what the proprieties are; as, for example, that one is not to bow to the coffin, the women are not to wail in the street, etc. . . . I am wondering whether it would not be of real value to print on a single sheet a statement of the customs observed by Christians at funerals; and the reasons for these customs could be presented in such a way as to make the sheet a real evangelistic agency. Such leaflets would go much farther than many ten-minute addresses in the confusion of a funeral."

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The Heart-Washing Society

A letter from Rev. W. R. Leete, of Fenchow, Shansi, gives us the following:—

"Among the many means employed by the energetic governor of our province, in his attempt to promote a higher type of manhood, is the Heart-Washing Society. It might very properly be called an Ethical Culture Society. By his strict orders, this society is to be promoted by the magistrate of each county; and in Fenchow, which is the county seat for a large section of country, meetings are held every Sunday in the Confucian temple of the Prefecture, and every family and every shop is forced to send its representative, *i. e.*, one member, to hear the lecture there given. These lectures are presided over by the magistrate himself, who often gives the lecture.

"Mrs. Hummel [Mrs. A. W. Hummel, also of the Fenchow station] reports from her recent visit to Tai Yuan Fu, the capital of Shansi Province, that the governor has asked Mr. Williamson, of the English Baptist Mission, to give him regular lessons in Western conditions and methods of government, and that Mr. Williamson is visiting him several times weekly. The governor is applauded by all the foreigners in Tai Yuan as a progressive. The plague work last year seems to have been a turning point. Previous to that time he had little recourse to foreigners."

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JAPAN

A Chinese Baptismal Service in Kobe

Rev. Arthur W. Stanford, of Kobe, sends the following:—

"Last night, Mrs. Stanford and I attended a service unique in our experience, the baptism of seven Chinese men and women at the Chinese Christian Night School quarters here. Miss Nettie L. Rupert, of the Woman's Board of Missions of the Interior, who mothers the entire Chinese Christian community, was there, presiding at the organ and helping in many ways. The baptism and the ordinance of the Lord's Supper were conducted by Dr. Buchannan, of the Southern Presbyterian Theological School; the sermon was by the Christian Chinese teacher, secured from Canton in place of Mr. Tong, who has gone as a new student to Columbia. The preacher, along with three of those baptized and many of the young Chinese in the audience, is in our Bible class.

"Of the baptismal candidates, Mrs. Cheng is mother of Mr. Cheng, the chartered banker, who was the starter of all this Christian movement among the Chinese; Miss Cheng and Mr. Cheng are her niece and nephew. These three presented a great, beautiful artificial flower piece, which stood in front of the organ and was a striking object through the service.

So and So

"Mrs. So, another candidate, is wife of the Mr. So who is one of the teachers in both the Chinese day and night schools. He was baptized not many months ago, and is a man of perhaps forty. He was a teacher of English in the Chinese academy here, and when Mr. Cheng started his night school, he secured Mr. So to help. The principal of the original Chinese school was incensed at Mr. So's teaching in a Christian school, and the Chinese community was aroused, with the result that Mr. So lost his position and was in financial trouble, as he has several children. Mr. Cheng was equal to the occasion. He thereupon started a Christian day school, and employed Mr. So's entire time at a 'living wage,' which the Chinese Christians' friends (there were only about three or four then) furnished, and the day school had, last year, about twenty boys and girls.

"Now there are nearly twenty Chinese Christians. They are being baptized into the Kobe Union Church, until they shall succeed in securing a Chinese pastor and can form an independent organization. One more young fellow wished to be baptized, but his father threatened to disinherit him if he was, while the young man was afraid his mother would break up the service by a scene if he attended. So he was not present. He was at our Bible class yesterday, however, and will probably persevere in his intention till he can succeed without too great a row.

Two Acting Deacons

"Two young Chinese men, both from our Bible class, acted as deacons to pass the elements. They have not been long baptized. One young man was received by letter from Yokohama. One was present who is a member of a New Orleans church; has been in our Bible class, but not since summer. During this autumn, the subject of baptism has come in the course upon the Life of Christ I am following, and I took special pains to go into the subject fully. I hope it helped these young Chinese to understand it.

"This is a fine work, that reënforces the hearts of all who know of it; and while we must thank God, first of all, and then recognize Mr. Cheng and the fine spirit of these young Chinese in responding to his leadership, we must not omit to emphasize Miss Rupert's great part in it all. She advises, she directs, she draws them to her for counsel and sympathy. She inspires them. *Banzai* for Miss Rupert!"

Business in War Times

It is a pleasure to quote this clearly set forth summary of the effects of the war on Japan, as it is given by Rev. Morton D. Dunning, of the Doshisha, Kyoto, who has been a member of the Japan Mission since 1902. Mr. Dunning says:—

"Three of the effects, on Japan, of the war have become very clear: 1. An enormous increase in the wealth of certain classes of people. 2. Inflation of prices of necessary articles of food and of commerce, in some special instances out of all proportion to the real necessities of the case. 3. A tremendous impetus to the movement for the democratization of the country.

"More than any other class of people, shipowners and all having anything to do with shipping have had their wealth multiplied over night, as it were. Shipping stock that sold at eighty, three years ago, has been soaring around three hundred and higher, and dividends of seventy per cent have been declared. I understand that one small company sold its ships and turned a neat dividend of more than three thousand per cent. It seems incredible. As a result, we have quite a class of '*fune-nari-kin*,' or 'ship-become-money' people. It certainly has been 'ship-become-money.'

The New Rich in Japan

"This newly and suddenly acquired wealth has led to a great increase in

liquor drinking. It seems strange to read of the strides that prohibition is making in the United States, with breweries turned into candy factories, and at the same time to see immense new breweries being built here. Yet such is the case.

"This increase of wealth, in one or two groups of people, has roused the desire for a similar increase of wealth among other classes. As a result, price manipulation and the cornering of staple products has gone forward beyond all bounds. Paper manufacturers seem to increase their prices every week. The revised translation of the Bible in Japanese is just ready for the press, and quantities of fine paper are naturally needed. Mr. Parrot, agent for the Bible Society, was told by the manufacturers that he must order at once if he wished supplies of paper three months hence. When he asked what the price of the paper would be, he was told that the price would be fixed at the time of delivery! Naturally the printing of the revised Bible is delayed. This is only one of the countless ways in which the missionary and Christian work are affected.

Rice Riots

"This cornering of the market and inflation of prices led to very serious riots throughout Central Japan last summer. These were the 'rice riots.' Rice is the staple food of all classes of people. From about five cents a quart it was jumped to fifteen cents a quart, and even higher. Then the mobs rose, and for a time things were lively. A deliberately planned 3,000,000 yen fire was pulled off right here in Kobe, when the head offices of one of the large rice firms were cleaned out. The price of rice fell about fifty per cent, but it has been slowly jacked up again. Great numbers of people were arrested throughout the country during these 'rice riots,' and the troops were called out in many places. Several hundreds of those arrested, about eight hundred, if I recall correctly, have been given jail sentences, and the power of the police and government has been maintained. At the same time, the upper and ruling classes have been given something to think about, and more attention will be paid to the rights of the common people in the future. The social changes that are coming in Europe and America, as a result of the war, are coming here and coming rapidly.

Rising Spirit of Democracy

"Japan, politically, has been organized largely on the autocratic form of government, very much along German lines. Even in peace times there has been a good deal of censoring of the press. The movement towards democracy is growing by leaps and bounds. Countless articles are appearing in the press, warning the people about 'dangerous thoughts'; that democracy may be suited to Western nations, but is not suitable to the genius of the Japanese people, etc. These articles simply serve to show how rapidly the movement toward democratization is proceeding with the people. Since the opening of the Meiji Era, when Japan opened her doors to the Western nations and began that wonderful transformation that has brought her to an acknowledged place as one of the great Powers of the world, there has been no time like the present for molding and shaping the thoughts and ideals of the people."

INDIA

The Kallar Voluntary Settlement at Gudalur

Last month we printed news of the progress of the Criminal Tribes Settlement at Sholapur, in the Marathi Mission. We are able this month to give a glimpse of matters in the Settlement for the Kallars, the robber caste people, who are living on the land granted by Government some seventy miles from Madura, and in charge of

THE MEMBERS OF A NEW CHURCH.

Taken on day church was organized. Some of the support of this church is from Hindus, and some of the urgency in founding it was from them

Rev. Edward P. Holton, of the Madura Mission.

There had been some question as to the healthfulness of the site chosen, but Mr. Holton, in a recent letter, says:—

"Since my return from the hills, early in June, I have had three mild attacks of malarial fever; but in each case, thanks to a recently discovered (in America) course of treatment, I was able to break up the attack before it could get a firm hold on me. The members of the Settlement also have been given the same treatment, and have, up to this writing, been remarkably free, not only from malarial attacks, but from the 'Bombay fever' or Spanish 'flu,' that has been raging all over the presidency and district, and is now very severe in the other towns and villages of the valley. It would be a joke if the K. V. S. should yet turn out to be a health resort!

Other Crops than Peanuts

"Owing to last year's severe epidemic of malaria, Government feared to sink large sums of money in making the Settlement permanent; so no attempt has been made to increase its numbers. But the surgeon general and the sanitary commissioner are expected here soon, and if their report is favorable—as it seems most probable that it will be—the Settlement will be confirmed at once, and funds will be allotted for the necessary bungalow, buildings, bridges, roads, and, as I hope eventually, for irrigation dams, sluices, and channels to deflect a small mountain stream to cross the middle of our nearly 3,000 acres of land. Then we can grow cotton, sugar cane, lucerne, sweet potatoes, bananas, and rice, where now we can sow only peanuts and the small 'dry grains.'

"We already have some 200 or more acres of land, formerly under wet cultivation, which requires but a moderate amount of labor to restore. Such land is greatly desired by the landless, and will serve as a strong attraction when once the Settlement is made permanent and is thrown open on a larger scale.

"I regret that I cannot report great moral and spiritual changes in the ten families that have been under my charge for seventeen months or less. They are of one of the hardest of all

castes to influence. One man professes to have accepted Christ as his Saviour, but wishes to win his wife to his way of thinking before he confesses his faith publicly.

No Lapses into Crime

"So far as I know, not a man that has joined the Settlement has gone back into crime, nor has any one left the Settlement willingly. Three were persuaded to enlist in the army; one went off to a family feast and ate rather liberally of carrion, infected his jaw with a bit of bone, and died of gangrene—our only death, save one newly born baby. Another man, who was an ambulant aquarium of malarial, and even worse, 'poochies' (insects or germs), took leave to visit his friends, and I refused to have him back, as he was a menace to all the others.

"One man was allowed to come to us while a charge of dacoity was being established against him. The day before he was to be arrested he got a 'wireless' that he was 'wanted,' and vanished; but he was soon caught and is now 'at school'—the Kallan slang for being in jail. His case was peculiar; he had just served a term in jail, convicted by the evidence of another Kallan. At once, on his release, he held up a public conveyance, robbed the passengers, and stole the bulls. After he had hidden them and arranged to lay the evidence of the crime against the man whose testimony had landed him in jail, he tried to locate his man, only to learn, too late, that at the very hour of the dacoity the man was here at the Settlement, together with the District Superintendent of Police—a perfect *alibi!*"

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Influenza in Marathi District

A recent report from Sholapur gives an idea of the severity of the epidemic in that part of the Marathi Mission lying near that city. It reads:—

"For weeks we have been wrapped in a cloud of depression and sadness, which is only now beginning to disperse. Our hearts have been torn by the suffering and misery of practically all the Christians, not to mention all the Hindus near us.

"There were many homes in which every single person was too ill to do anything, and they had to depend upon outside help. Mrs. Gates, Sr., spent her time making gruels to be sent to such homes, sending them medicines and helping as she could. Every missionary was busy day and night, helping here and there where the need was greatest. Practically every child in the boarding schools was ill and all the teachers, and the number of those well enough to help was very small. Those who were well were heroic in their service, spending their strength in poulticing, feeding, giving medicine, etc., as directed by the missionaries. It was a time of severe testing, and we thank God from the depths of our hearts for those who were not found wanting.

One Hundred Patients; Two Deaths

"At one time, two missionary ladies were looking after more than one hundred patients, many of them pneumonia cases which were seriously ill, and many others with high fever. None of the doctors knew what to do for the trouble, and it was left largely for the nursing to save the patients. Of course the pneumonia cases had medicine, but the prevailing influenza seems to baffle the medical profession. Of the one hundred patients over whom we worked so hard, and for whom we were so anxious, only two have died. At one time there were ten whom we considered to be at death's door. Needless to say, we feel that some miracles have been worked in our presence!

"Probably about nine hundred to one thousand Christians have been sick, and as yet only about twenty have died; while the death rate per day in the city, for two weeks past, has been as high as 300, and never less than 200. Now,

however, the epidemic is losing its force in the city, although still raging in the district. Every day brings word of losses among our Christians.

"We can't tell you of them all. We only ask you to share our sorrow, and to pray that those of us who are left may learn to live worthily of those who have gone on ahead. We are all very tired, after the strain and the hard physical labor that we put in. The Sahibs (missionary men) have even had to dig graves when no one else was well enough to do it."

CEYLON

The Hospital at Inuvil

In Dr. Isabella H. Curr's last annual report of the McLeod Hospital is a remarkable record of what may be done in a mission hospital for women and children. In 1917, Dr. Curr reports 4,018 dispensary patients, with 7,473 visits. There were 2,019 hospital in-patients, of which 532 were maternity cases; surgical operations numbering 250 were performed; and a Nurses' Training Class numbering twenty or more has been, for the most of the year, in attendance at the "Maud and Alice" Nurses' Training Home, under direction of the hospital's nursing superintendent, Elizabeth I. Hansen, R. N.

Dr. May de Livera, Dr. Curr's associate physician, has furnished for the report an interesting study of the rarer diseases treated and a complete list of the cases treated.

The Inuvil nurses organized a circle of the Queen Mary's Needlework Guild, and in their brief spare time accomplished a good deal of sewing for the soldiers, besides subscribing month by month, out of their small salaries, to other war funds.

AFRICA

Matters Move at Gogoyo

A letter from Dr. William T. Lawrence, of the Rhodesia Branch of our South Africa Mission, came to hand on December 27, 1918, having been two months or more on the way. Dr. Lawrence, who is now stationed at Gogoyo, our newest station in Rho-

INDIAN CAVALRY

Official photograph taken on the British Western Front

desia, evidently faces many problems of development, but they seem to be problems of growth rather than of discouragement. The Portuguese Company, from whom the farm lands of the station are at present leased, have renewed their contract, although at a greatly increased rent; and the mission must have, under the contract terms, a definite number of cattle or sheep and goats on the farm at the end of the contract year, no matter how many may have died in the meantime.

A brick dwelling house is nearly finished on the place, Rev. and Mrs. J. P. Dysart occupying it at present, while Mr. Dysart has charge of the evangelistic work. The return of Dr. W. L. Thompson, from furlough, to his station at Mt. Silinda is eagerly awaited by Dr. Lawrence, since it will relieve him of the medical care of that field.

The medical calls at Gogoyo are an added problem for Dr. Lawrence. Since the station is so new, he had not supposed there would be many medical calls; but, as he says, the people have heard of him before (at Mt. Silinda), and he cannot well refuse serious cases.

"I do not have much coming in from fees to white people," he goes on; "I have no building yet, except a small hut for patients. I hope soon to put up another hut, but haven't the money with which to pay even for these, nor for the medicines brought down from Mt. Silinda." He is modest in his requirements—"about $350 would put up a drug room and consulting room, and about fifteen dollars a year would pay for making and maintaining huts for the accommodation of patients."

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At Amanzimtoti

Writing from the mission station at Adams, last year, Mr. W. C. Atkins, a 1917 arrival in Africa, says:—

"Virtually this is a young Hampton, established and fostered by the American Board, but also receiving the substantial support of the Colonial Government, whose educational authorities are now coöperating with the faculty here in a most delightful way; though it has not been always thus. Our student body numbers about 160 boarding pupils. The school is coeducational and a pioneer in this respect here. Its example is, however, now being widely followed. Like the older schools of this type in America, the best product thus far has been a large number of teachers and a few ministers; though considerable numbers seek other employments, and more and more they will go on to higher native schools for further study.

"The records of past students give ample evidence of the reality of the benefits of a Christian industrial training. I consider both the industrial and normal training here of very high grade. In connection with the Normal School is a Practice School of eighty pupils, in an open-air school building. These are small children drawn from the day school, which still has left some 250 pupils and five teachers in a good brick building a half mile away. This day school is likewise a product of the American Board, though now aided substantially by the government, as are a hundred other mission schools in the province.

Cement Houses versus Mud Kraals

"Surrounding the Institute for miles is a circle of native Christian homes, brick or whitewashed cement houses, with dressed and industrious occupants, who stand in marked contrast with the sprinkling of native mud kraals quite general a few miles away, with their polygamous families, and naked and dirty people. One need not travel far over these hills to be convinced of the good results of Christianity, and especially of Christian education.

"The daily chapel exercises of the Institute are held in the artistic, cement, community church building,

VEHICLES ON WHICH THE IDOLS RIDE IN CEYLON

recently repaired and put in first-class condition by the coöperation of the native church members and the Institute.

"On Sunday the house is well filled, at ten o'clock, with the students and faculty and their families. The sermon is by the men of the faculty in turn, and is preached in English, as all the lessons are taught. The hymns are in Zulu, set to the best of our standard tunes, and without any instrumental accompaniment; the choir sings the anthems and chants, and the congregation sings the hymns, singing all the parts.

"When this service is over, the families of the native Christians assemble for their own service, which is entirely in Zulu, and is conducted by their own native pastor or one of his local preachers; of whom there are fifty in the church, half of whom go out each Sunday to twenty-five different preaching places, which comprise the parish over which the native pastor visits and labors during the week.

"On a recent Sunday, two former students, now experienced teachers, were consecrated and bidden Godspeed *en route* to mission work in Rhodesia, away to the north in the Livingstone country.

No Continental Sunday

"On Sunday afternoon there is often another service, conducted entirely by the natives. Later the Sunday schools assemble: the white children at the home of one of the missionaries; the native school girls with their own teachers; while some fifteen of the Normal School girls go with the wife of one of the white teachers, who has previously conducted a normal training class for them in the study of the Sunday school lesson, to the elementary day school, and hold Sunday school for 250 native children. In the evening the boys and girls assemble for their respective prayer meetings in their dormitories, with an occasional joint meeting conducted by one of the faculty. To the day school, the pupils walk from a radius of five miles; while to the church they come from a radius of ten miles, though there are many other preaching points within this radius where most of the members usually worship. The native women meet one afternoon a week for a Mothers' Meeting."

What Has Happened in Turkey

It is no empty rhetoric to say that in the past few months an epoch has been marked in the history of the Moslem East. Whether there remain any independent Turkey or not, the period of the Ottoman Turks has passed, as passed those of the Fatimides, the Kurds, and the Mongols; the Pan-Turanian dream is melting like morning mists. It may be that we are moving towards a new Arab period; but along with it, we may be certain, the principle of nationality has come to rule. Pan-Islam has now no meaning but one of sentiment and religion.

And as dreams fly, so the fulfillments of other dreams arrive. Dreams of Crusaders, but fulfilled with what strange differences; dreams of European Ghettos, but again how transformed; dreams of desert Arabs, now peacefully holding Damascus, for whose plunder they have looked for centuries; dreams of the Druses, of the coming of their kinsfolk from England, but not in the red coats of tradition; dreams of all the little subject peoples, living still, though crushed through centuries, and with them of crypto-Christians, crypto-Jews, crypto-Pagans, nourishing their old faiths in generations of secret traditions.

And what scenes have risen, like apocalyptic figures of doom and promise for a new world: Australian troops riding in the lands of the sons of the East, and charging beside the spearmen of the desert; French cavalry streaming up the Syrian coast past Acre, before which Napoleon failed; Turks and Teutons driven in rout by men of England and India across the plain of Armageddon and down the passes to the fords of the Jordan, whither fled the army of Sisera before Deborah and Barak; the pipes of the Scottish clans heard in the streets of Bagdad and tuned by the waters of Babylon; the waters of the Caspian, crossed not by English merchants, as in the days of Elizabeth, but by an English army. These are visions, surely, to tell, if not of a new heaven, at least of a new earth. For the old things have passed away.

Prof. Duncan B. MacDonald, of Hartford Theological Seminary, in the "Moslem World" for January, 1919.

The Child at the Door

"Four hundred thousand of these suffering Armenians and Syrians are little children."

A child is crying beyond our door,
In the cold and the wind and the wild downpour.
(How can we sit at ease within?)
A child is calling beyond our gate,
Starving and stark and desolate.
(How can we bid the feast begin?)

The doors of the world are heavy and tall,
But the cry of a child can pierce them all;
(A cry of a child in anguish sore.)
And though it sounds from a land apart,
'Tis at our threshold and at our heart.
(A child is crying beyond our door.)

How may we sit content and warm,
When a child is lost in the night and storm?
(The night of famine, the storm of war.)
How may we break our bread in ease,
Hearing the voice of the least of these?
(A child is crying beyond our door.)

From poem by Theodosia Garrison.

Ramadan from Calvary

A group of us walked up to Calvary, having to go a long way round to get up the hill. As we were going up, the sunset gun was fired, for it is still Ramadan. When we got to the top, we found some English Tommies cleaning out a cannon, and I asked them if they had fired that gun, and if it was for the Mohammedans. They said it was; that they were doing it regularly, and at midnight and at Iftar. Of course, it being war time, no civilians would be allowed to fire off any gun them-

selves, and yet the people would want their custom continued. I couldn't help thinking what a remarkable combination it was—British soldiers firing the Ramadan sunset gun for Mohammedans from the very summit of Calvary.

Extract from a letter recently received from Jerusalem, and printed in "Mission Studies."

THE BOOKSHELF

The Development of Japan. By Kenneth Scott Latourette. New York: The Macmillan Company. Pp. 237. Price, $1.50.

This book is primarily intended for the use of college classes that are studying the history and the problems of the Far East. Nearly one-half of its contents deals with the development of the nation previous to the middle of the nineteenth century. A book that condenses into a hundred pages the story of many early centuries, and has but little more space in which to tell of the recent social and political changes, must necessarily lack many of the features that make a narrative attractive to the general reader. It is, however, admirably adapted to the need of the students for whom it was prepared, and also to that of other persons who desire a brief but comprehensive survey of Japan's development.

Most authors find it difficult to write of modern Japan without going to the extreme of fullsome flattery, or else to that of undue condemnation. The present book preserves a judicial spirit, ready to praise, but not hesitating to criticize; as, for instance, when speaking of Japan's recent attitude towards China. The space given to different subjects is in the main well proportioned, and perhaps it is only a personal point of view that leads the present reviewer to feel that a little more might well have been added to what is said concerning the part Christianity is having in the development of Japan.

The book contains a condensed bibliography. Unfortunately this fails to mention two publications that are among the very first to which students having access to libraries should be referred, viz., Murdoch's "History of Japan," and the yearly issues of "The Christian Movement in the Japanese Empire," which contain much concerning not only the religious, but also the political and social development of the nation. OTIS CARY.

The Riddle of Nearer Asia. By Basil Mathews, of the London Missionary Society. London: London Missionary Society. Paper covers. Pp. 160.

A text-book for mission study in Great Britain, this work deals with racial, religious, national, and social conditions among different people of the Near East in an interesting and even fascinating manner. As Mr. Mathews has himself traversed the country, he writes not only as a student of the ancient history of these regions, but as a keen observer of present phenomena. The story is told with a wealth of illustration drawn from personal observation that gives the narrative a fascinating human interest.

If we were to criticise, we would suggest that for American readers unnecessary space is given to the historic part of the book and too little to the subject of the Christian approach to the people of that country of misrule, atrocities, and martyrdoms.

The illustrations are made from photographs taken by the author, and an admirable map, including all of Arabia, Asia Minor, Persia, and the Transcaucasus, adds enormously to the value of the book. J. L. B.

OTHER BOOKS RECEIVED

Heart Songs. By Henry W. Frost. Boston: Gorham Press. Pp. 130. Price, $1.25 net.

The Tragedy of Armenia. By Bertha S. Papazian. Boston: The Pilgrim Press. Pp. 164. Price, $1.00.

The Reign of the Manuscript. By Perry Wayland Sinks, S.T.D. Boston: R. G. Badger. Pp. 176. Price, $1.25 net.

THE CHRONICLE

Arrivals Abroad

September 28, 1918. In Madura, India, Misses Martha van Allen and Mary M. Rogers, joining the Madura Mission.

October 2, 1918. In Peking, China, Misses Cora M. Walton, Mary E. McClure, and Gladys Williams, all joining the North China Mission.

November —, 1918. In Geneva, Switzerland, Mrs. William Nesbitt Chambers, joining Dr. Chambers in relief work.

Sailing for the Field

January 9. From Seattle, Wash., Rev. Thomas D. Christie, D.D., LL.D., returning to his station at Tarsus, Central Turkey.

Births

August 19, 1918. In Davao, P. I., to Rev. and Mrs. Julius S. Augur, a daughter, Constance Patience.

November —, 1918. In Manila, P. I., to Rev. and Mrs. Frank C. Laubach, of Cagayan, Mindanao, a son.

December 10, 1918. In Tehsien, Shantung, China, to Mr. and Mrs. Henry H. White, appointed to Van, Eastern Turkey, a daughter, Marianna Terhune.

December —, 1918. In Salonica, Greece, to Rev. and Mrs. J. Riggs Brewster, a son, Robert.

Marriage

December 31, 1918. In Seattle, Wash., Mr. Emory D. Alvord and Miss Berenice Mapes, under appointment to Mt. Silinda, Melsetter District, Rhodesia, Africa.

Deaths

November —, 1918. In Manila, P. I., of pernicious malaria, Charles, son of Rev. and Mrs. Frank C. Laubach, aged 3 years.

December 25, 1918. In Oberlin, O., of double pneumonia following influenza, Florence Ruth, second daughter of Rev. and Mrs. J. H. Dickson, of Tellippallai, Ceylon, aged 13 years, 2 months. At the time of the little girl's death her mother and elder sister were also ill with the disease, the mother too ill to be told of the little girl's passing. Mr. Dickson, unable to secure a nurse, took care of the sick and dying himself. Mrs. Dickson and the daughter Dorothea are improving, though slowly.

January 12, 1919. In Poughkeepsie, N. Y., suddenly, Rev. Alpheus N. Andrus, D.D., since 1868 a member of the Board's Eastern Turkey Mission, with station at Mardin. (Further notice next month.)

January 16. In Boston, at the Huntington Memorial Hospital, Miss Sarah Stimpson, since 1898 a member of the West Central Africa Mission, recently stationed at Dondi, formerly of Kamundongo, aged 53 years. (Further notice next month.)

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On October 10, 1918, the Board of Trustees of Doshisha University raised Rev. James M. Hess, of the Japan Mission, to a full professorship in the Doshisha, where he had previously acted as instructor.

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James Albert Clark, son of our missionary, Dr. Albert B. Clark, of Prague, Czecho-Slovakia; has served two years in France. In November he was decorated with the War Cross for "distinguished, intrepid, audacious bravery in the fierce battles of July." He is still in the Occupation Army.

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A cable sent from Bagdad on January 4 by the courtesy of the American consul, Mr. Heizer, reports Messrs. Theodore A. Elmer, of Marsovan, and Rev. Harrison A. Maynard, of Bitlis, as "well" and sending "season's greetings to family." Messrs. Elmer and Maynard are in Persia, working with the Relief Commission there, probably at Hamadan, the village mentioned in a letter from Mr. Elmer printed in the January *Missionary Herald.*

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Mrs. George Washburn, daughter of Cyrus Hamlin, LL.D., and widow of Dr. Washburn, former president of Robert College, was seriously injured, on January 18, when she was struck by an automobile as she was crossing Commonwealth Avenue, Boston, near her home. One hip was fractured, one leg broken, and various bruises and cuts inflicted. She was of course made unconscious, and the driver of the machine which did the damage took her directly to the Relief Hospital. She is now at the Peter Bent Brigham Hospital; and though in the eightieth year of her age, has rallied remarkably and is not in severe pain. Mrs. Washburn's son, Dr. George H. Washburn, sailed with the leaders of the Commission on Relief to Turkey, January 4. Her grandson, who is also to be a Dr. Washburn, is in charge of the situation.

RECONSTRUCTION

WHAT DOES THE NEW DAY IN THE NEAR EAST MEAN TO THE AMERICAN BOARD?

The Relief Expedition has started, backed by the millions of dollars now being gathered by the Armenian-Syrian Relief Committee. We all want to help in this effort to save a stricken nation.

THE AMERICAN BOARD'S PART

The Board must send back fifty-six missionaries, furnishing a housekeeping outfit to each family since their goods have been destroyed, in most cases when the missionaries fled the country. Traveling expenses, outfit allowances, and the terrific rise in the prices of all foods and supplies throughout the Near East will add to the Board's budget this year nearly $100,000 not contemplated in the appropriations.

Our ten hospitals are being reopened, our colleges and the great multitude of village schools must be aided to open their doors for the orphans and the returned refugees. It is a moment of crisis for our greatest mission field.

THE SOLUTION

The problems can be met by your missionaries only as they are backed up by generous giving by every church and individual. Your gift must be more generous this year than ever before, but you will give it with deep satisfaction to meet the most definite challenge and most evident need ever laid on your heart.

All gifts to this fund will be credited on the Apportionment of your church.

Make check or subscription payable by July 1 to

FRANK H. WIGGIN, Treasurer

The American Board 14 Beacon Street, Boston

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